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of more scientific methods in their respective fields. But the results of these efforts can be judged only after a few years.

Finally, there has been considerable activity in the rural areas by the political parties, culminating in the first general election of December 1951. This experience has been totally new to the villages in Hyderabad. As the Congress is the ruling party in the country, the loyalists have transferred their allegiance from the Nizam to the Congress. At any rate publicly they profess their loyalty to this organization. Because the headman of the village belongs to this group, the faction opposed to him in village matters allied itself to the Socialist party. The Communist party was illegal, but it had operated in the neighbouring area for a long time, and it was a candidate sponsored by it who ultimately won the election. Most people do not understand the intricacies of politics, and indeed frankly say so. Election propaganda has of course put several ideas into the minds of the people and raised new hopes. Those who have some educational or urban background are trying to come forward in this new field of activity. One observable consequence of this has been the revival of casteism. Although nearly every political party in its platform slogans paid lip service to the ideal of a casteless and classless society, in actual selection of the candidates due thought was given to the caste composition of the electoral districts. A candidate's pull over the members of his caste was an additional factor which was taken into account in such politically inexperienced territories as Hyderabad. In the countryside the election propaganda did take a sectarian turn and according to the occasion Hindu versus Muslim, or Reddi versus non-Reddi sentiments were freely exploited. Voting in several areas was largely done on caste considerations. The caste rivalries engendered by it lingered on even when the election was over.

Let us now briefly examine the motivation and mechanism of this process of social change. What are the major factors inspiring this change? And through what agencies does this change come about? In other words why is the community adopting new ways of life and thought, and under whose leadership are the traditional ways of the group being modified?

The reasons for change must be sought in a multiplicity of factors. In the words of Raymond Firth, 'Structural change is a product of social interaction, in which pressures are felt,

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medicines and injections. The old beliefs and practices survive, partly because of the non-availability of quick and efficient modern treatment, and partly also because of its prohibitive cost. Besides the two systems do not conflict, and in order to be doubly sure, most people continue magico-religious practices along with modern medicinal treatment. Adoption of several new tools and instruments for occupational work, as well as of several other items of Western technology, such as buses, railways, razors, and electric torches, introduced in the comparatively recent times is due to their efficiency and utility. In the matter of dress and ornament other factors must also be taken into account. Mill-made cloth was not regarded only as cheap and more durable; it came to be looked upon as more respectable also. The coarse handloom cloth was regarded as rustic, the finer mill-cloth, on the other hand, was more refined and dignified. Further, mill-made cloth allowed a wider range of choice in the matter of colours, designs and patterns. The style of dress was influenced by a variety of factors. Under Muslim rule the style of dress of the rulers became fashionable. With Congress in power there was a sudden switch from the Muslim court-dress to Congress-patronized national dress. Modern Indian—as well as Western-style clothes—cigarettes, sun-glasses and tea are not only popular because of their utility, they possess a great prestige value as well.

Influence of the city has brought about adjustment and modification in several spheres, but the need of balancing different extremes in the organization of the community has so far prevented any drastic structural change in village communities. Under the impact of the new socio-economic factors the family ties have weakened, the kin-group has lost some of its characteristic strength and in the system of status evaluation achieved-status is competing with traditionally ascribed status; but the society still continues to be caste-structured as caste plays a vital role in its social, economic and ritual organization. Democracy has brought in its wake party organization and elections which demand group formation and group allegiance: in several rural areas no new groups have emerged, the loyalties of the people have only been re-affirmed to the pre-existing caste groups. While no important social or economic projects and reforms have so far been put into operation, the first major political change—the